

Explanation of
Aayat al-Kursi

Taken from:
Related Points of Benefit

From
Shaykh Uthaymeen's

Commentary on
Imaam ibn Taymeeyah's

**Sharhul 'Aqeedatil-
Waasitiyyah**

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اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذْهُ
سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ
كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[Surat Al-Baqarah (The Cow) - 2:255]

Points of Benefit

1. Affirming Five Names from the Names of Allaah.

Allaah	الله
Al-Hayy	الْحَيٌّ
Al-Qayyoom	الْقَيُّومُ
Al-'Aliyy	الْعَلِيٌّ
Al-'Atheem	الْعَظِيمُ

The Shaykh (Uthaymeen) also stated that he is in doubt whether the word إِلَهٌ is a Name of Allaah because it is an indefinite noun (gram. nakirah).

2. Affirming that Allaah is singled out with all worship (al-uloohiyyah):

He is the One Who alone has the right to be worshipped, or that He is the One who is worshipped rightfully and deservedly:

لَا إِلَهَ إِلَّا هُوَ {

None has the right to be worshipped but He [Allaah].

3. Refuting the claim of the polytheists who affirm other gods beside Allaah.

4. Affirming the sifah (attribute) of hayaat (Life) for Allaah

...and that His life is one of perfection, neither preceded by 'adam nor coming come to naught nor characterized by

imperfection.

On the contrary, our life originates in 'adam and will come to an end, and it is accompanied by imperfection. If fact, all of our life is imperfect, and that is why Allaah described it by ad-dunya*.

*Ad-Dunya (fem. of adna) - denoting what is low or inferior.

The Life of Allaah, however, is perfection from all angles because of His saying: {الْحَيُّ}The Living, where the particle الْ is for al-istighraaq, which comprises all the meanings of the qualities of the perfect life, as if He says, "There is no one who is truly living except He."

In fact, this is the case because there is none qualified with the life of perfection except Allaah, the Most Mighty and most Majestic.

5. Affirming the al-qayyoomiyyah* for Allaah (عَزَّوجَلَّ)

*Qayyoomiyyah: One of Allaah's Attributes implied in His Name Al-Qayyoom.

(This is) because He said: {الْقَيُّومُ}. Such a description does not apply to the human being. There is not any person who is established on his own nor is there anyone who takes full charge of others by whom they subsist, because there is no human being except that he is in need of others.

We need workers, and they need us. We need [our] women and they need us. We need our sons and daughters and they need us. There is no one who is absolutely in full charge (giving them care, maintenance, providing for them, etc.) of others. I may be able to take charge of someone else, but in a limited sense. That is why Allaah ﷺ said:

[أَفَمِنْ هُوَ قَابِلٌ لِّكُلِّ نَفْسٍ بِمَا كَسَبَتْ]

Is He [Allaah] Who takes charge (guards, maintains, provides, etc.) of every person and knows all that he has earned* ? [Qur'aan, Soorat Ar-Ra'd (13:33)].

*Like any other deities who know nothing.

6. The aayah contains ismullaahi al-aa'tham (Allaah's Greatest Name).

(It is) affirmed in His Saying:

[الْحَيُّ الْقَيُّومُ]

Allaah, there is no god worthy of worship except He, the one who possesses the perfect living, and Who is established on His Own, Self-subsisting, and by Whom all things subsist.*

*Allaah is the one who sustains, protects, prepares, and runs the affairs of all things as He wills in accordance with His Knowledge, Wisdom, and Justice.

These two Names were mentioned in three places in the Qur'aan, in the two soorahs known as az-zahraawayn* (AlBaqarah and

Aal-'Imran), and in Soorat Taha.**

*Zahraawayn (dual form of zahra): The bright ones. The Prophet ﷺ said, "Recite the Qur'aan, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones, Al-Baqarah and Soorat Aal-'Imraan, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Soorat Al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it."

[Reported in Saheeh Muslim (English Translation), vol. 2, no. 1757]

**In Al-Baqarah (2:255), in Aal-'Imraan (3:2), and in Taha (20:111).

Abu Umaamah (رضي الله عنه) reported that the Prophet ﷺ said,

"Allaah's Most Great Name is in three soorahs in the Qur'aan, in Soorat Al-Baqarah and in Aal-'Imraan and in Soorat Taha."

Al-Qaasim bin 'Abdur-Rahmaan, one of the narrators of this hadeeth, searched the Qur'aan and found

Aaytul-Kursi in Soorat Al-Baqarah (2:255):

[اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقَيُّومُ]

And in Soorat Aal-'Imraan (3:2):

[اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقَيُّومُ]

And in Soorat Taha (20:111)

[وَعَنَتِ الْوُجُوهُ لِلْحَقِّ الْقَيُّومِ]

Reported by al-Haakim, Ibn Maajah, at-Tabarani,

at-Tahaawi, and others. Shaykh al-Albaani authenticated its isnaad (As-Silsilah As-Saheeha), vol. 2, no. 746.

The people of 'ilm (ahlul-'ilm) said: The Most Great Name of Allaah is only in these two Names since they comprise the Most Beautiful Names in their entirety, and hence the attribute of Perfection is implied in the Name [الْحَيُّ] and the attribute of ihsaan (beauty) is entailed in the Name: [الْقَيُّومُ]

7. The perfection of Allaah's Life and qayyoomiyyah such that they are free from the slightest imperfection.

The evidence is in His Saying:

[لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ]

Neither slumber, nor sleep overtakes Him.

Perfection may be generalized considering what is predominant or more numerous although it may be deficient in certain aspects. However, negation of imperfection means that the perfection is absolute and in every respect is free from deficiency. In this sense, the negation occurred in His Saying:

[لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ]

Neither slumber, nor sleep overtakes Him.

8. Affirming as-sifaat as-salbiyyah for Allaah

...because of His saying:

[لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ]

Neither slumber, nor sleep overtakes Him.

and His saying:

[وَلَا يَئُودُهُ حِفْظُهُمَا]

He feels no fatigue in guarding and preserving them.

The sifaat as-salbiyyah are those attributes that Allaah has denied for His Self and which imply affirming the perfection of their opposites.

9. Affirming that Sovereignty of Allaah comprehends everything.

The evidence is in His Saying:

[لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ]

To Him belongs whatever is in the heavens and the earth.

10. This Sovereignty is exclusively His.

The evidence lies in the same aayah:

[لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ]

To Him belongs whatever is in the heavens and the earth, in which the predicate (gram. khabar) { لَهُ } “To Him” has preceded the subject (gram. mutbada’) which is the conjunctive noun { مَا } “Whatever”. In this way, there is a grammatical state of hasr

(exclusivity, restriction) which signifies that: “To Him (Allaah) alone belongs whatever is in the heavens and the earth.”

11. Affirming the heavens and the earth, as in His Saying:

[لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ]

To Him belongs whatever is in the heavens and the earth.

The “heavens” is a number. They are seven in number and similarly is the number of the earths as proven from other texts.*

* The Shaykh (رحمه الله) made the above statement in his explanation of Soorat Al-Kahf, in the month of Rabee' al-Awwal, 1419. Evidence from the Qur'aan is in Soorat AtTalaaq (65:12) and from the sunnah as in the agreed upon hadeeth, “Whoever usurps the land of somebody unjustly, his neck will be encircled with seven earths [on the Day of Resurrection].” [See Saheeh Al-Bukhaari (Arabic/English)], vol. 3, no. 632.

12. The Perfection of the Kingship of Allaah,

...as evident in His saying:

[مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ]

Who is he that can intercede with Him except with His Permission?

This Kingship of Allaah (سبحانه وتعالى) is not the same as His all comprehensive Sovereignty. In fact, power and full kingship are more perfect than just all-

comprehensive sovereignty.

13. Affirming the intercession that is approved by Allaah

...as evident in His saying:

[إِلَّا بِإِذْنِهِ]

[None can intercede] except by Allaah's Permission, otherwise, the exception would not be correct. Hence, had the approved intercession been not affirmed, the exception would not be correct.

14. Affirming the "Permission" which is His Command:

[إِلَّا بِإِذْنِهِ]

[None can intercede] except by Allaah's Permission.

15. Affirming the 'ilm (Knowledge) for Allaah and that His Knowledge comprehends the past, the present, and the future.

The evidence is in His Saying:

[يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ]

And Allaah Knows what happens to them (His creatures) in the future and what happened to them in the past.

16. Refuting the claims of the extremists from the Qadariyyah* by affirming Allaah's all-encompassing Knowledge

... as in the statement. This constitutes a rebuttal of the extremist from the Qadariyyah who say that Allaah knows the actions of His slaves only after they are carried out, denying that Allaah knowledge comprehends everything.

*Those who say that whatever man does it is entirely of his own ability and free will, and that Allaah's mashee'ah (Will) and qudrat (Ability) have no influence whatsoever on what man does. They also claim that the knowledge of Allaah does not comprehend the actions of the creation until after they are executed.

17. The rebuttal of the two sects, the Khawaarij* and the Mu'tazilah by affirming the shafaa'ah.**

Both sects deny the general intercession approved for the Prophet ﷺ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and for others and which applies to the people who committed sin.

*Khaarijites (Ar.Khawaarij, sing. Khaariji) - Historically, the Khawaarij are those who rebelled against 'Ali ibn Abi Taalib (رضي الله عنه) in the 37th year of Hijrah (657 C.E.) and imputed kufr upon 'Ali (رضي الله عنه) upon the arbitration that followed the Battle of Siffah. They hated 'Ali's decision to end the fitnah which occurred with Mu'aawiyah (رضي الله عنه), calling 'Ali's acceptance of the arbitration a compromise. They also imputed kufr upon many of the sahaabah who accepted the arbitration. They did not even accept the whole of 'Uthman's (رضي الله عنه) Caliphate. This position stems from their misunderstanding of the Qur'aan. They deduced, wrongly, that major sins are kufr and thus forfeit salvation. Sin is a contradiction that nullifies faith! 'Ali and the other sahaabah sinned in the eyes of the Khawaarij and that sufficed to nullify their state of belief! Their doctrine became famous in their rebellions against any Muslim leader who, in their

eyes, committed a sin or a mistake.

**The Mu'tazilah (from i'tazala: "to remove oneself" or "to withdraw") - The Mu'tazilah is one of the philosophical schools whose doctrines were affected by Greek philosophy. Originally the sect was established by Waasil Ibn 'Ataa' (80-131Hj/699-748 C.E.), who withdrew (i'tazala) from the circle of al-Hasan al-Basri (d.110Hj/728) because of his opposing view that the Muslim who commits a grave sin was neither a believer nor a kaafir, but somewhere between the two (manzilah baynal- manzilatayn). This marked the beginning of this so-called rationalistic sect. In its early stages its concepts were close to those of the Khaarijites. In the third century of Hijrah, the Mu'tazilah became influenced by the Shee'ah. The Mu'tazilites teachings were further developed under the influence of the Greek and Persian ideologies leading to the birth of 'ilmul kalaam (scholastic theology).

This negation is based upon their doctrine that the person who commits a major sin and die without repenting from it will be punished in the Fire forever. The two sects differed, however, as to whether such a person is considered a kaafir, or neither a believer nor a kaafir.

The Kharjites, courageous against the truth and for it, said, "The one who commits a major sin is kaafir and no longer belongs to the fold of Islam." The Mu'tazilites were fearful to oppose the people of ahlus-sunnah and the kharijites. They took a cowardly position and said, "We will sit in the middle of the road and say that the one who has committed a

grave sin is in a position somewhere between the two; we neither say he is a believer nor a kaafir!” Both sects, however, agreed that in the hereafter he would be in the Fire of Hell forever.

That is why they denied the shafaa’ah (intercession). The generality of the aayah refutes the position held by both sects:

وَمَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ [

Who is he that can intercede with Him except with His Permission?

18. None will ever encompass anything of Allaah’s knowledge nor of His Hearing or His Sight:

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ [

And they will never compass anything of His Knowledge except that which He wills.

19. We comprehend no knowledge about Allaah or about His creation except that which He wills for us to know.*

*See both interpretations of this aayah (which means): And they will never compass anything of His Knowledge except that which He wills, pp. 60-61.

20. Forbidding the takyeef (assigning a manner or a “how”) to the Attributes of Allaah,

because He did not inform us of the how they are. So if we claim the knowledge of the kayfiyyah (i.e. the condition or the

“how”) of His Attributes, then we are lying.

21. Rebutting the Mu’attilah, ...due to His saying:

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ [

And they will never compass anything of His Knowledge

This is evidence against the Mu’attilah because they say, for example, that Allaah (سبحانه و تعالى) has no real Hand. This necessitates that they encompass the negation of one of His Attributes. In this respect, both sects, the Mu’attilah and the people of takyeef (Mukayyifah) lied because Allaah affirmed this Attribute (i.e. the Hand) to Himself. Accordingly, their claim that the true and real Attributes like the Hand, the Face, the Eyes, and so forth do not befit Allaah is false and void. The basis for this fact is that knowledge is of two kinds: (a) Affirmation, and (b) Negation.

Therefore, you cannot negate anything as being a quality of someone (something) except with knowledge, just like you cannot affirm anything for someone (something) except with knowledge. So if those sects would deny the realities of the aforementioned Attributes of Allaah then they must bring forth their proofs, if they are truthful. For example, Allaah (سبحانه و)

تعالى) did not negate that the Attribute of the Hand from His Self, not even in one single aayah in the Qur'aan, nor did the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) negate this Attribute in any hadeeth, nor did the righteous predecessors (as-salaf-us-saalihih). Those sects, however, utter the negation of Allaah's true and real Hand.

22. Rebutting the position of the Mumathilah (those who liken Allaah to His creation).

Since the aayah:

[وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ]

And they will never compass anything of His Knowledge.

implies a rebuttal of the Mukayyifah, then by all reason it is a rebuttal of the Mumathilah.

23. Affirming the mashee'ah (Will) for Allaah

...because of His saying:

[إِلَّا بِمَا شَاءَ]

Except that which he Wills.

24. Rebutting the Qadariyyah and the Mu'tazilah who say that Allaah, the Most High, does not Will anything as far as man is concerned.*

*meaning that man has a totally independent free

will and that Allaah's Will and Power has no effect in this.

This is evident in Allaah's saying:

[وَلَا يُحِيطُونَ]

And they will never compass...

Knowing that man's compassing of something is from his qualities and his qualities are a creation of Allaah, [and hence man's will is not independent from the Will of Allaah].

25. The greatness of the kursi, for His saying:

[وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ]

His kursi extends over and encompasses the heavens and the earth.

26. The Greatness of the Creator of the kursi because the greatness of the created implies the Greatness of the Creator.

27. The kufr of the person who denies the heavens and the earth

...because this necessitates accusing Allaah of lying. As far as the earth is concerned, I believe that no one denies it [its existence]. However, as regard to the heavens, there are those who deny them saying that what is above us is boundless and limitless space, and that there is only stars and diffused dust (sadoom) or the like. There is

no doubt that the one who holds to this belief is a kaafir, whether he himself believes in this or he imitates those whom he reveres from the people who hold to this belief—while knowing the truth implied from the proofs of the Qur'aan and the sunnah.

28. Affirming the Strength of Allaah,

...and the proof is His saying:

[وَلَا يَئُودُهُ حِفْظُهُمَا]

He feels no fatigue in guarding and preserving them.

29. Denying the mashaqah (fatigue) from Allaah, the Mighty and Majestic,

...because of His saying:

[وَلَا يَئُودُهُ]

He feels no fatigue.

This is one of the sifaat as-salbiyyah just like saying of Allaah:

[وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا [
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ]

And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched us. [Qur'aan, Soorat Qaaf (50:38)].

30. Affirming what is implied by the above statement:

وَلَا يَئُودُهُ حِفْظُهُمَا [

He feels no fatigue in guarding and preserving them,

from the attributes of Knowledge, Ability, Life, Mercy, Wisdom, and Strength.

31. Affirming that the heavens and the earth are in need for someone who guards them,

as stated in Allaah's saying (which means): He feels no fatigue in guarding and preserving them. Had it not been for the guarding and preserving of Allaah, they would have been ruined. Allaah Says:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِعَيْضٍ
لَهُدِّمَتْ صَوَامِعٌ وَبَيْعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ
يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

Had it not been that Allaah checks one set of people by means of another, monasteries, churches, synagogues, and masaajid (mosques), wherein the Name of Allaah is mentioned much would surely have been pulled down. [Qur'aan, Soorat Al-Hajj (22:40)].*

*Imaam ibnul Qayyim said: "Had it not been for Allaah's checking of one set of people by means of another, these places (mentioned in the aayah)

which were beloved to Allaah before Islaam (i.e. in its final and comprehensive form), would have been pulled down. After Islaam, these places are known to Allaah, but hated. Allaah, for example commanded special treatment to the People of the Book under the Islamic Rule, including their protection, yet He (Azza wa Jal) hates them. He commanded the defending of their places of worship, yet He hates them because other than He is being worshipped in such places..."

i.e. Allaah willed them to exist, yet He hates the shirk practiced by them. He willed and created Iblees (the Devil) and He hates him. This is His Universal Will: al-iraadah al-kawniyyah. Allaah's Judicial Will: al-iraadah ash-shar'iyyah is to protect their places of worship as long as they do not openly carry out their worship outside such places, and they conform to all of the rules regarding their interactions with Islamic Law.

And His Saying:

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا

بِإِذْنِهِ

He withholds the heavens from falling on the earth except by His Leave.

[Qur'aan, Soorah Al-Hajj (22:65)].

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ
تَزُولَاً وَلَيْنَ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ

بَعْدِهِ

Verily! Allaah grasps the heavens and the

earth lest they move away from their places, and if they were to move away from their places, there is not one that can grasp them after Him. [Qur'aan, Sooart Faatir (35:41)].

32. Affirming al-'uluw ath-thaati* and al-'uluw as-sifaati**

* (the Transcendence of Allaah in His Essence)

**(the Transcendence of Allaah's Attributes)

...because of His saying:

وَهُوَ الْعَالِيُّ [

And He [Allaah] is the Most High, above everything.

33. Rebutting both the Hulooliyyah* and the Mu'atilah who negate this Attribute of Allaah تعالى.

*Hulooliyyah [from hulool (lit. “settling,” “alighting,” “lodging,” “descent,” and by extension “incarnation”). The most common definition is that it refers to the doctrine of Divine incarnation in the human form. In mystic sufism, it refers to the Divine incarnation in the sufi saints.

Imaam Ibn Taymeeyah classified the Hulooliyyah into two kinds. The first is the specific hulool like the claim of the Christians that Allaah is incarnated in 'Eesa (alaihissalam) and like that of the extremist raafidah and sufi mystics who claim that Allaah is incarnated in 'Ali Ibn Abee Taalib (رضي الله عنه) and in special sufi saints, respectively. The second kind is the general hulool and it is the saying that “Allaah, in His Essence, is everywhere.” [See Al-Fataawaa], vol. 2, pp. 171-172.

The Hulooliyyah say, "Allaah is not above everything but rather He is everywhere." And the Mu'attilah, the people who deny Allaah's Attributes, say, "He cannot be described as being High or low, to the left or the right, or as being separated from or associated with His creation."

34. Warning against transgression upon others

...because of His saying:

[وَهُوَ الْعَلِيُّ الْعَظِيمُ]

And He is the Most High, above everything, and He is the Most Great.

That is why Allaah (تعالى) said in Soorat An-Nisaa' [(4:34)]:

فَإِنْ أَطْعَنَّكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلَيْهَا كَبِيرًا

And if they [women] return to obedience [to their husbands], then seek not against them means [of annoyance]. Surely, Allaah is ever Most High, above everything, Most Great.

So if you think proudly of yourself, then remember the Highness of Allaah above everything, the Most Mighty and Majestic. And if you think of yourself as being great, then remember the Greatness of Allaah.

35. Affirming the Greatness of Allaah

...because of His saying:

[الْعَظِيمُ]

The Most Great.

36. Affirming the Attribute of Perfection that is implied in the combined Attribute of Transcendence and Greatness.

37. Knowing that the mulk (Sovereignty) belongs to Allaah then:

We must not behave or act in His kingdom except in accordance with that which He is pleased, because of His saying:

[لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ]

To Him belongs whatever is in the heavens and the earth.

The judicial rulings and decreeing amongst the people must be based upon the Judgment of Allaah. Indeed the reliance of man upon the judicial decrees laid by the created and the system of laws laid down by man is one kind of setting up rivals with Allaah (shirk billaah*, the Most Mighty and Most Majestic.

*It could be a major or a minor form of shirk depending upon the motive behind his reliance. Al-Hamdullilaah, the author, Shaykh Muhammad bin 'Uthaymeen (رحمه اللہ) personally affirmed this explanation to me in Jamaada Al-Aakhirah, 1419H.

Contentment with the Pre-decree of Allaah, the Most Mighty and Most Majestic, because if you know that the Sovereignty exclusively belongs to Allaah (سبحانه وتعالى) then you would say, "This is the disposal of affairs by a Sovereign in His Kingdom, and He has the right to do whatever He wants."

لَا يُسْأَلُ عَمَّا يَفْعُلُ وَهُمْ يُسْأَلُونَ []

He cannot be questioned as to what He does, while they [the creation] will be asked. [Qur'aan, Soorat Al-Anbiyaa' (21:23)].

Accordingly, this understanding was part of the condolence of the Prophet ﷺ to his daughter [following the death of her child] when he said:

"Whatever Allaah takes belongs to Him, and to Him belongs what He grants, and everything with Him has an appointed fixed term [in this world]."^{*}

^{*}An agreed upon hadeeth. [See Saheeh al-Bukhaari (Arabic/English)], vol .2, no .237.

Man should not act conceitedly upon accomplishing something because this accomplishment is from Allaah and the Sovereignty is exclusively His.

[End of the Shaikh's explanation]

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